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AUGUST, 1896.

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Books & Papers.

THE PULPIT for June begins with a sermon by Rev. J. B. Whitford,—Methodist,—“The Conqueror from Eilon.” A sermon on Contributions” by Rev. J. H. McNeil—of the Christian Church. “The Unspeakable Gift” by Rev. Simeon J. McPherson, Presbyterian. “Wanted a Man,” by Rev. F. J. Mallett, Episcopalian. “The Father’s Honor” by Canon Wilberforce. “The Divine Child” by A. M. Fairbairn, Congregational. Published by G. Heisepfel, Fredericksburg, Pa.

THE JOURNAL OF HYGIENE-THERAPY for June has chapter fifth of the Science of Life, by T. V. Gifford, M. D. Tonsillitis under Hygienic Therapeutic Treatment, by Ella Young, M. D. The Science of Phrenology, Soul Growth. A Gentle visits the Mormons, etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

IS THE BIBLE A TRUE BOOK, is a Lecture by H. L. Hastings, that was delivered in Liverpool, Eng. The lecturer says that the subject “is of sufficient importance to claim our most careful attention.” After an abundance of testimony from varied interesting sources which covers some thirty pages, the writer feeling assured that he has established his claim of the inspired revelation of the Bible says in conclusion: “Take this Book and apply it to your lives, and among all the population there will not be a liar, a thief, a dishonest man or a drunkard:—Virtue, parity and righteousness will prevail.”

Published by H. L. Hastings. 47 Cornhill, Boston, Mass.

THE recent parade of the Street-Cleaning Department of New York City, under command of Colonel George E. Waring, has been made the occasion of an illustrated article on *Cleaning the Streets of New York*, in the Illustrated Monthly issue of THE OUTLOOK this month. It is by Mr. William W. Ellsworth, and is of great interest and significance.

THAT New York City consumes nine hundred and sixty million eggs in one year; nearly three hundred thousand pounds of butter every day; and as many gallons of milk; it eats three hundred and five million pounds of beef in a year seems astounding. And yet these figures are, in reality, very moderate calculations which Mr. John Gilmer Speed has reached upon exhaustive investigation, and embodied in an article on “Feeding a City Like New York,” which he has written for *The Ladies’ Home Journal*.

GLADIATORIAL game,—game that could give as well as receive death,” is the phrase applied by the late Lieutenant Frederick Schwatka to the whales of the sub-arctic re-

gions. In THE SUNDAY SCHOOL TIMES of June is a hitherto unpublished article from the pen of this well-known deceased Arctic explorer, in which he sets forth interestingly the methods, excitement, perils and profits of whaling as practiced by the Eskimos.

A little publication, but of value out of all proportion to its size, is ALBION’S LIVING TOPICS MAGAZINE. For the ridiculously small price of 25 cents a year it gives nearly 400 pages of information of interest and value to every one, and hardly obtainable elsewhere. The last issue gives just the facts every one wants concerning the States of Idaho, Illinois, Indiana, Iowa, Kansas, and Indian Territory. The statistics are brought right down to date, generally from one to five or more years later than the latest cyclopedias. Thus it deals in every issue with the States of the Union, all the nations of the world, and other important topics. LIVING TOPICS ought to secure an enormous circulation. A sample copy may be had free by applying to the publisher, JOHN B. ALDEN, 10 and 12 Vandewater Street, New York.

MOUNT LEBARON—CEDAR BOUGHS, is the title of a newly bound volume of original poems by the North family of Shakers, published by the Peter Paul Book company, Buffalo, N. Y. The book comprises 316 pages and embraces 315 original poems, from different authors, both men and women, who are members of the home. Some of these verses reach the higher ranges of poetic conception and expression. They are all fresh and pure as the white blossoms of early spring. Moreover, they are clean, freighted with conscience, and uplifting to the spirit. They will undoubtedly attract a large class of readers outside the Shaker communities.

In this constellation of gems we are particularly struck with the following: “Money Changers;” “Two Wheels;” “The Cry of the Suffering;” “The Millionaire’s Daughter;” “America’s Working People;” “Physical Resurrection;” “The Months of the Year;” “America in Shame;” and “Motherhood.” “Who is a Mother? She who strongly holds a little group of ties of kindred blood; Whose dearest treasure are the hearts she folds, Whose one ambition is their joy, their good.”—*The Temple of Health. San Diego, Cal.*

MANY very attractive and beautifully illustrated articles are given in FRANK LESLIE’S POPULAR MONTHLY for July, and also several excellent short stories. The leading feature is a description of General Robert E. Lee’s part in the battles of Fredericksburg and Chancellorsville, written by Colonel John S. Garnett, of the Confederate States Artillery.

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The Manifesto.

PUBLISHED BY THE SHAKERS.

Vol. XXVI.

AUGUST, 1896.

No. 8.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

Notes Referring to the Early History of the Shakers in the United States.

No. 2.

WE put our trust in God and gave our souls to prayer, and in the morning we found the river covered with cakes of ice and seemingly so secure as to form a bridge. At first we saw great danger in crossing so deep and rapid a stream on broken ice where we could see the water thrown up between them.

We prayed earnestly to be protected. I ventured on the ice and jumped from cake to cake and Nathan followed, leading the horse. We reached the shore in safety and then returned thanks to God for protection and care.

Notes by Sarah Kendall.

I was with Mother Ann a great deal of the time, during the last two years of her life, and in everything she was a perfect pattern of godliness, in the manifestation of a Christ-like spirit.

I stand as a witness of the work of God and of his power through Mother Ann and the Elders for the salvation of souls. To deny this power is to deny Christ, and his witnesses.

Mother Ann made the remark, that it would take some persons full twenty years to travel up to the order of nature, after they had been called into the gospel work. It would cause them great tribulation to reach the state where some were when they embraced the work of generation.

Reported by Abigail Cooper.

At the time that Mother and the Elders visited Harvard, and came to the

Square House, they conversed with me upon religious matters and were anxious to know if my religious life made me happy and saved me from the sins of the world.

They said that the testimony of Jesus the Christ would bring happiness to the soul. Abigail said, "I have seen a great deal of false religion and do not want to see any more. If you have a new religion you may as well keep it to yourself, as I do not want it, and do not care to extend our acquaintance."

After a short visit with the family the Elders asked me if I did not love them. I said, "I do not particularly love your order of religion."

Father William Lee then remarked, "We will make you to love us before we leave the place."

As they were leaving the house Father William handed me a very nice apple. Although I did not want it, I accepted the gift and placed it on the mantle-piece.

Mother Ann and the Elders had been from the house but a very short time before I felt a deep love springing up, and an anxious desire to see them again. I began to love them intensely, and as I could not see the dear friends I loved the apple for their sake, and would occasionally go and see it. I knew they were a good Christian people because I felt such a love for them.

I began to wish they would return, and so expressed to others. On their return journey Mother and the Elders again called and I was exceedingly thankful to have them enter the house and considered it a great privilege to do some little kindness for them.

Sketches by Jemima Blanchard.

Daniel Wood was the first person of whom I obtained any knowledge respecting the Believers. He called at my father's house, one evening while I was there on a visit, my home being at the house of Isaac Willard. Daniel informed us that the Shakers taught the confession of sin and were blessed with divine gifts.

As the family were out on a visit to a neighbor, my brother Joseph and myself were left to keep house. I listened to the conversation for some time, but it made such an impression upon my mind that I left the house. In conversing upon the subject with my brother, he said he would take me to see the Shakers, sometime; but I had no special wish to make the visit.

The testimony of these people seemed to be similar to that of Jesus and his disciples, found in the New Testament. I knew they were Christians and Joseph was impressed with the same thought.

Daniel then remarked,—“Perhaps they may call here and see the family.” Several months after this my brother informed me that the Shakers were coming but that he was going on a voyage to sea. He went never to return.

I now found work in a family by the name of Cutler. The man was a

minister and quite wealthy. My friends were interested in my present engagement, as they saw that I was becoming familiar with the Shakers.

Daniel Wood also called upon the minister, but I was visiting at the house of a neighbor, and word was sent to me to remain where I was till the close of another day. As I was not anxious to see Daniel, I remained willingly. When I returned home I urged Br. Cutler to go and see the Shakers. In this his wife joined me, and he concluded to make the visit.

He received a favorable impression. Father William Lee said that God was at work with him and that if he received the gift of conviction he must return and tell them about it.

Soon after this while on his way from Harvard to the home of Zacheus Stevens, he received a gift of deep conviction and dismounting from his horse kneeled in prayer. At once the words of Father William were in his mind, but he neglected his privilege and never returned to make the report. I next made a visit to Zacheus Stevens, where I saw some of the Believers. I knew Father Eleazer Rand. He appeared solemn but heavenly, and I enjoyed my visit very much.

We took supper with the family. When they kneeled, I looked at them with wonder, at such a manifestation of goodness. That night I staid at my father's house and in the morning, without company, went on to the Square House. We passed the residence of Jeremiah Willard, where I was well acquainted. Little Oliver was at play near the front door. He ran to me and drew me toward the house. Several Believers had met there, and all spoke kindly to me, but they all seemed so solemn and strange, that I soon left and went on to the residence of Isaac Willard. As they had accepted the new faith they appeared just as the others did, but said they were glad I had come and asked me if I should attend the meeting.

I now thought I would go and see for myself what it was that made such a great change in all my acquaintances.

At the Square House I met two young women whom I well knew. They were sisters,—Deliverance and Beulah Cooper. They invited me into the kitchen where they were at work and I enjoyed a very pleasant conversation.

Mother Ann also called at the same place, and her countenance was so heavenly that it absorbed my whole soul, and I scarcely heard what my companions were saying. Mother soon came and taking me by the arm, said,—“Wilt thou be a daughter of Zion, and be searched as Jerusalem with candles?” I made no reply to the question as I did not know what to say. Her word seemed like the voice of God. I then accompanied her to the meeting, where many of the Believers were assembled.

At the hour for dinner the Sisters informed me that it was their custom to kneel before eating, and asked me to conform. I excused myself by saying that I did not wish any dinner. My father saw the point of embarrassment

and urged me to attend, but I felt that I could not as quite a company of worldlings were looking on and their countenances were expressive of scorn and contempt. Mother Ann took me by the hand, saying,—“It is becoming in all people to render thanks to God;” and as Mother kneeled I kneeled with her.

I did not intend to remain at the house over night but the sisters urged me to do so, and at last I consented. In the morning I arranged for an early departure, and had promised to take breakfast with my own parents.

I hastily bid adieu to the two sisters in the kitchen, and asked them to say, good bye, to Mother Ann for me.

(To be continued.)

THE CHRIST IDEAL IN SHAKERISM.

NO. 3.

BY PAUL TYNER.

IN obedience to a spiritual leading, Mother Ann came to America in 1774 with her husband and seven followers. Her husband, however, shortly after their arrival in New York, went away with another woman more amenable to marital authority, and Mother Ann came more fully into the personal freedom her work required.

The subsequent rise of the Shaker Church in this country through perils and privations, trials and persecutions; its awakening of thousands of souls to the power and beauty of Truth; its establishment and maintenance, for a century and more, of nearly a score of communities in which their Christ Ideal is made concrete and reduced to practice in daily life and work with ever increasing light; its honorable roll of spiritual-minded, earnest, enlightened and progressive leaders—all these make a very interesting story, but one which there is not time to tell in detail here. Suffice it to say that, after ten years of unremitting work in America, Ann Lee passed out of the flesh, feeling that at last her work was done; that the banner of chastity had been securely planted on the spiritual Zion, and that the work of preserving, continuing and extending the principles of Shakerism would pass into the hands of worthy successors. She had laid a broad and sure foundation in the inculcation by precept and example of the power and happiness of pure living. On her death, the headship of the society passed from a matriarchate into a duarchy, maternal and paternal—Joseph Meacham and Lucy Wright, becoming, as “Father Joseph” and “Mother Lucy,” joint leaders under whom the believers in Christ’s second coming through Ann Lee were organized and established on a communal basis. In these communities, all things were held in common and each labored for the common interest. Here, for the first time in human history, women enjoyed equal rights with

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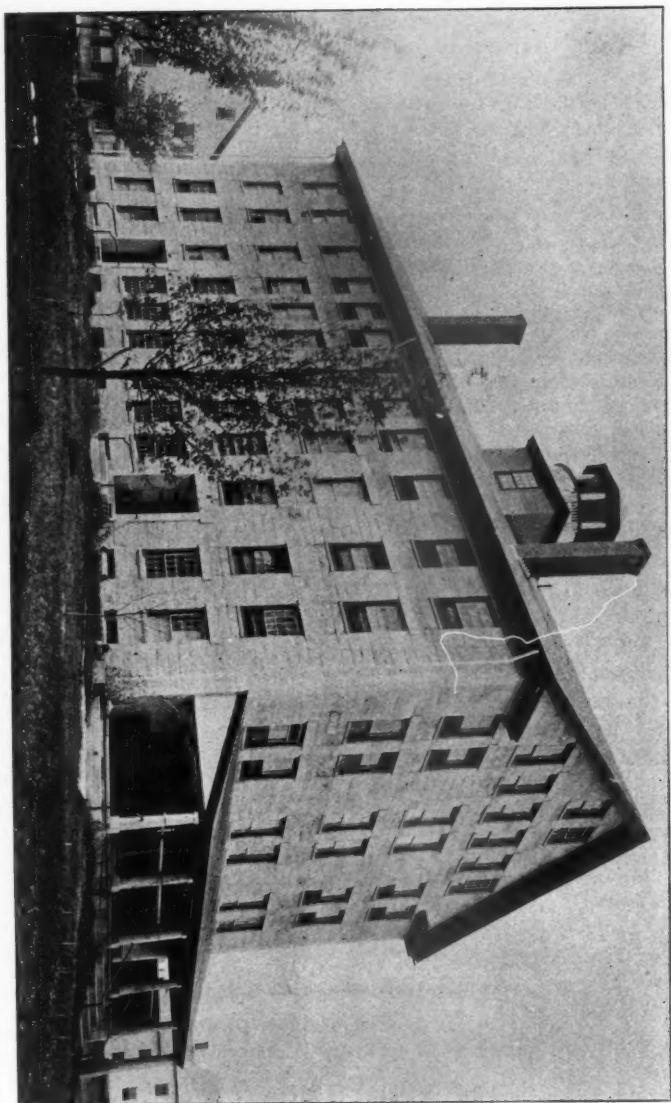
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men, sharing the duties and privileges, responsibility and government. In fact, a marked feature of the Shaker order and system is the high and honorable place accorded the feminine principle. God is worshipped as *Mother* as well as *Father*, and, from the central ministry at Mount Lebanon down to the smallest family, the authority and leadership is equally balanced between sisters and brothers, who act together with the harmonious co-operation of equals.

The essence of Shakerism's object and ideal may perhaps be well summed up in these words taken from a brief address made by me at the funeral of my beloved and revered father in the Gospel, Elder Frederick W. Evans:—

He gave his life unreservedly and absolutely to an idea which Shakerism embodies in its grand and rugged simplicity, the divine idea of mankind's redemption through the purification of the relations between men and women. Seeing the sin of the age, the root of all the evils that afflict humanity in our modern social system to be unchastity, he accepted with all his heart the revelation of the Spirit of Christ—the Spirit of Truth—through Ann Lee, that the salvation of the race must be worked out by its purification from sensualism and a return to chastity; by the utter abandonment of all fleshly lusts that war against the spirit, shackling it to earthly illusions and blinding it to the sublime realities of life.

It should be kept in mind that acceptance of Ann Lee's revelation implies belief in continuous and progressive revelation, and so in perpetual advance. It would be a grave mistake to suppose that the Shakers regard the measure of Truth revealed through Ann Lee or through any of her successors, as final and irrevocable. On the contrary, it is recognized that the Christ Spirit, lives in every one of us. It awaits only clear recognition to spring into conscious manifestation and is exercised in some measure by every believer who preserves a pure soul in a pure body, and faithfully follows Mother Ann's favorite injunction: "Give your hands to work and your hearts to God." To quote from the preface to Ann Lee's "Biography" signed by Elders Frederick Evans, Giles B. Avery and Calvin Green—"The records of past dispensations are interpreted aright only by means of a present living revelation; we therefore hold ourselves untrammelled by the letter of yesterday, expressing our views and living in accordance with the increasing light of to-day."

And what results has Shakerism to show for its hundred years of effort to reduce the Christ Ideal to actual practice—to embody in every day life that measure of the Spirit of Truth which their light has allowed them to receive and apply? What is the object lesson which their present condition offers to the world?

Briefly, a social and religious organization in which men and women live and labor in peace; to whom lust, envy, avarice, greed, strife, anger, theft, murder, falsehood, cruelty, sloth, jealousy, uncleanness of mind or body, intemperance, gluttony, pride, waste and want, or fear of want are all un-

known. In their seventeen communal villages, scattered throughout eight different states, but all under one central government—a veritable *impereum in imperio*—you will find no prisoners or paupers, no prostitutes or prostitutes, no millionaires or tramps, no hunger, no rags, no corrupt officials, no wage-slaves, no soldiers or police, no masters or mistresses, no lawyers or parsons, no stock exchanges and no gambling hells, no menials, no smoke, no grime, no dirt.

To be sure, these are negative advantages. But it is a striking commentary on our civilization that the abolition of only two of these evils from the modern life of the world in city and country, is just now engaging the attention of the world's greatest reformers and is the object of national and international movements, in which thousands of earnest and enlightened women and men are enlisted. But it would not be fair to consider Shakerism as simply negative in its results. The very negations noted imply conquests of vital importance only possible through the exercise of qualities of a decidedly positive character: absolute and unvarying truthfulness, sterling and incorruptible honesty, industry, thrift, frugality, temperance, brotherly love, justice, self-control, kindness, forbearance, sympathy, most of the qualities that go to make up true manliness and true womanliness. In my nine months in Shakerdom, I learned to know and to love more men and women of noble and beautiful character than one often meets in a whole life-time in the average town.

There are some things lacking in Shakerism which are highly valued by the world and considered essential to the higher life by those men and women in the world whose pure hearts, high thought, deep and wide sympathies, refined tastes, delicate sensibilities, noble achievements, and lofty aspirations make them the fine flower of humanity, the hope of the race. Shakerism is devoid of Art in any form, of architecture, music, painting or sculpture; it is without Literature in any real sense, without the Drama, without Science, and without Learning, and it is without these things because it is without that which has given all these to the world, that which, mocked and blasphemed, as it has been so long, is counted by the deepest thinkers as the source from which all higher human development and human conquests have sprung, the force that enwraps and directs evolution, the force which gave us all of Truth, and Beauty, and Sweetness, and Light, all of *Life* itself. I refer, of course, to the force of sexual attraction in its highest and purest development in the love and union of man and woman.

The Shakers have held—still hold in large degree—that the peace, plenty and purity of their common life would be impossible at any less cost than the absolute cutting off of all these things which in any way pertain to what they call “the carnal, generative life.”

So far, I am afraid, it must be admitted that no other community in Christendom has proved them to be wrong by successfully combining purity of social life and sexual love.

And yet the fuller solution of our social problems which the future holds, must assuredly rest in such a combination as the Shakers say is impossible, and of which non-Shakers have yet to furnish a successful instance, in a society exhibiting all the strength and beauty and truth flowing from love in its purest expression, and none of the evils flowing from love that is defiled and impure.

He would be a pessimist indeed who insisted on a continuation of present evils as a necessary condition of present and future good. We have learned that there may be a State without a despot, a City without a Tammany, Courts without bribery, a Church without a priestcraft. So, in the coming time, we shall have a Society builded on Love without Lust. Let me quote a hopeful verse from the poems of Charlotte Perkins Stetson, a singer of the new day:—

“Why not look forward far as Plato looked,
And see the beauty of our coming life
As he saw that which might be our's to-day?
If his soul, then, could rise so far beyond
The brutal average of that old time,
When icy peaks of art stood sheer and high
In fat black valleys where the helot toiled—
If he—from that—could see so far ahead,
Could forecast days when Love and Justice both
Should watch the cradle of a healthy child—
And Wisdom walk with Beauty and Pure Joy
In all the common ways of daily life—
Then may not we from great heights hardly won,
Bright hills of Liberty, broad plains of Peace,
And flower-sweet valleys of warm human love
Still broken by the chasms of despair,
Where Poverty and Ignorance and Sin
Pollute the air of all—why not from this,
Look on, as Plato looked, and see the day
When his Republic and our Heaven, joined,
Shall make life what God meant it?

Aye, we do!”

Shakerism, as has already been said, being based on continuous revelation is in its very nature progressive.

[*Note.*—A few lines near the close of this article have been omitted as they were peculiarly local and had reference only to the domestic relations of one family. We appreciate the kindly and considerate spirit in which the article has been written, and republish it for a more extended circulation among those who are interested to be properly informed. *H. C. Blinn.*]

PARDON is the most glorious kind of revenge. Pardon others often, and thyself seldom.

THE CHURCH OF CHRIST.

IN speaking of the Church of Christ we may not have much to do with the old Testament, as the system of religious life, at that date, had but little in common with the teachings of Jesus.

Paul, while referring to the Mosaic Law, says, "The law was our school-master to bring us to Christ." It was the discipline of the law, that brought men to a moral standard, and prepared them to accept a more advanced order of religious obligations. On the journey of this life, every person should have a standard by which to prove the course he is taking, in order to determine whether he is right or wrong. Men do as much as this in buying and selling. They have a standard of weights and measures that the buyer and seller may deal justly with each other. Following this comes the standard of righteousness for the church of Christ.

Paul in speaking of this anticipated new order, says, Christ would have it a glorious church, not having spot or wrinkle, holy and without blemish. After studying this definition we well may begin another pilgrimage and make diligent search for the wonderful treasure. Jesus, during his ministry published the word of God as it was delivered to him and in this evangelizing work appointed a class of men to assist him. Three years only were allowed the Teacher in which to establish a system of righteousness that would ultimately revolutionize the whole world. His life was a heavenly, new light that could never be hid.

We also have the history of the Pentecostal service and the more permanent establishing of an unselfish Christian church. It was the outgrowth of a life under the ministration of Jesus. The mission of peace on earth and good-will to men. It gave to man a more exalted thought in reference to the fatherhood of God, and of a religion that introduced a universal brotherhood. Its influence was a light from God that could never be wholly lost.

We have also the account of Peter's visit to Cornelius, which establishes the origin of a Gentile Christian church which is partially at variance with the order of the church that Jesus had so clearly established. From this date there were two classes of Christians. One taught the virgin life of Jesus, and a separation from the generative order of the world. Deny thyself, said the Apostle, of all ungodliness and every worldly lust.

Through Peter and Paul a sad and serious change took place in the

order of the church. Of course they were Christians, but in becoming all things to all men they presented a form of saving grace that was not known in the first Christian church.

Jesus had said,—“Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me.” Matt. xix., 21.

Paul said, “But if any man provide not for his own, and especially for those of his own house, he hath denied the faith.” 1 Tim. v., 8.

This was in direct opposition to what Jesus had taught, and was the careful fostering of a selfish relation. Jesus said,—“Ye who have followed me in the regeneration and have forsaken houses or brethren or sisters, or father, or mother, for my name’s sake, shall receive an hundred fold, and shall inherit everlasting life.” Matt. xix., 29.

Paul permitted the generative life of the world and the selfish relations connected with it, and promised his church a salvation in their selfishness. 1 Tim. ii., 15,—iii., 2.

Paul was a fearless and indomitable worker for what he thought was right, but his Christianity was about as near to that of Jesus as a moderate drinker would be to a strict temperance man.

Years past on and the influence of Paul and Peter became the leading feature of the Christian church and Pagan Rome was fast becoming Christian Rome. The testimony of Jesus had become silenced, and the amalgamation of Christianity and Paganism had become perfect. A happy thought now touched the mind of an ambitious general. He said he had seen a vision and heard Jesus say, “Conquer by the cross.” This cross was displayed on a banner in the heavens and had the desired effect, and from this date the Christians and pseudo Christians were enlisted in the army of the Roman emperor. This trap to catch the Christians was a sharp practice of the emperor, as he believed they would make the best soldiers, and in this he was not mistaken. Constantine now became a Christian. History enumerates his deeds of cruelty, too vile to be repeated in this place, and yet he was crowned the first Christian emperor.

What a change had been wrought in the church of Christ, since that time when Jesus preached the sermon on the mount. Christian soldiers have occupied a place in the army, from that day, and the savagery of war has received the benediction of the ministers of the Christian church. More than this, holy wars have been waged, and the church has felt it her duty to exterminate all who differed from her in points of faith, as infidels and heretics.

These Christian fighters, Christian Inquisitors and Christian amalgamators of flesh and spirit were forcing their faith to be accepted as the saving word of God. The church now walked by the side of the world and they have had a most wonderful career. It has been the dividing of houses against themselves.

In our modern history we have Calvin and Luther as muscular Christians: who were the representative men of their times, and without doubt did a great deal of good among men as did the English among the Zulus. Calvin dreaded the inquisition of the Catholic church but so soon as he found the opportunity he set up an inquisitorial office of his own, and his name has come down to us as a hard-hearted persecutor.

Luther has the same name. He may have been a better man than Calvin, but he was a savage disciple of the cross of Christ. Persecuted himself on account of his religious opinions, he in turn persecuted others because they chose to differ from him. This would lead us to ask if the Christian church and the Church of Christ are one and the same thing.

What of the defender of the faith? The most high and mighty King, Henry the eighth. We need look back only a few years and find that the Christian church was guarded by a class of characters who might be called savages of the first order, if placed by the side of our North American Indians.

One of our own writers, while speaking of the blessings of peace, says, "What millions from sequestered valleys and desolate mountains, from lonely cottages and silent groves, from torture rooms and racks and devouring flames have looked and wept and prayed toward this day of liberty and peace." Paul who was not a stranger to religious persecutions, enumerates his own sufferings at the hands of bigoted religionists, and then states the sufferings of those who would do good. They were stoned; they were sawn asunder; they wandered about destitute, afflicted and tormented. Heb. xi.

Less than three hundred years ago, a class of people landed on Plymouth rock. They were a God-fearing, praying people, filled with church ceremonies and psalm singing, and ready to defend their faith, even to the sacrifice of life. Persecuted in England, they fled to America. How we might have anticipated a softened, chastened spirit filled with love and meekness. Great hearts filled with charity for others who were equally as well as themselves serving God.

Not so! These sons of the church so soon as they recovered themselves, began to afflict others, and these persecuting Christians could im-

prison and brutally scourge a man for not saying his prayers as they directed him. We wonder how such things could take place among a civilized people. Will this harmonize with the standard in Eph. v. "without blemish, without spot or wrinkle."

Jesus has said, by this shall all men know that ye are my disciples, if ye have love one for another. It is not the mountain in Samaria nor the one in Jerusalem that will afford any special advantage to those who wish to be pure in heart. Jesus silenced all the disputers of names and places, and those who demanded a recognition of outward forms and ceremonies, when he said to them, "God is spirit, and they that worship Him must worship in spirit and in truth."

H. C. Blinn.

IDEALIZE THE REAL.

By Lucy S. Bowers.

"Tis earnest strife that wins the shining goal;
 'Tis glowing hope that lights the clouded way,
 And life divine turns darkest night to day.
 'Tis patience that brings comfort to the soul,
 And holy thought holds passion in control.
 Sweet mercy cometh when we love and pray,
 And wisdom, when God's law our hearts obey,
 By these is life made beautiful and whole.
 Although thy duties lead in lowly lines
 These heavenly states thou mayst realize,
 E'en if some obstacle thy power confines
 Within thy limits thou mayst upward rise,
 But if thou can'st not reach thy high ideal
 With love and care, idealize the real.
Mt. Lebanon, N. Y.

HE that lives up to that measure of Truth that he has, will be rewarded with further and higher revelations. The highest form of Christian experience, is always in harmony with present duty; It does all things right and well, first, by estimating all things in themselves and their relations just as they ought to be estimated, and then by corresponding to the just estimate, by an equally just conduct. By the repetition of virtuous actions, we gain moral power, and produce a tendency to continue in those acts. By the repetition of vice, we induce a disposition to continue the practice of vice.

THE MANIFESTO.

AUGUST, 1896.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,
East Canterbury,
Mer. Co., N. H.

TERMS.

One copy one year, postage paid. .50

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

June.

	Thermometer.	Rain.
1895.	70.53	5.5 in.
1896.	63.93	4 "
Highest Temp. during this mo.	84	above 0
Lowest	" "	42 "
Number of rainy days	" "	7
" " clear	" "	9
" " cloudy	" "	14

C. G. Reed.

North Family.

July, 1896.

In reviewing the past month we recall much of interest, and of pleasure. An eminent Russian writer, Nicholas Maximoff, who has been in this country three years, and given much thought to communism" is greatly interested in the Shaker Church. He has been with us a week, investigating and writing up Shakerism for a periodical in his own country. Fri-

day evening the 26th he gave the family a reading in his native tongue interpreting as he read. He is much interested in the great Russian reformer Tolstol.

We have also had with us a niece of Sister Ada Brown, Nellie A. Brown, who is a musical composer and fine pianist. One evening was given to a musical entertainment from her with recitations by members of the family.

Spiritual pleasure and enjoyment was found with dear Sisters from Enfield, N. H., not only did we have the satisfaction of a social visit, but added to our treasure of good and our souls were lifted through trusting hope and prayer to realms of eternal riches. May such opportunities be many that we may feel the strength that comes through gospel love. "What a grand thing it is to be loved! What a grander thing still to love."

Sarah J. Burger.

Shakers, N. Y.

North Family.

June, 1896.

WE write the day after the Fourth. While contemplating what the true intent and purpose of the day should be which is so universally observed; and realizing how little its true spirit is understood; while not wanting to drop into the habit of a chronic fault finder, yet the lines of class distinction based upon wealth which are being more rigidly drawn, causes us to ask why do we celebrate this day? Where are the benefits that we derive from being free from the rule of an hereditary monarch and placed under bondage to political influences that are antagonistic to the principles that the founders of our Republic strove to incorporate in the social and political life of the country? While we love our country and rejoice to see her lead the world in all that tends to advance the race, yet we can not endorse the sentiment expressed by a certain political paper that, "whether right or wrong, our country."

June gave us several refreshing show-

ers which greatly improved vegetation, especially the meadows; at best the crop of hay will be light in this section. We enjoyed a social call from Sisters of Enfield N. H., also a company of visitors from Canaan, N. Y., who spent the Sabbath with us.

Hamilton DeGraw.

Enfield, N. H.

July, 1896.

THE prophetic tone of Sister Aurelia's essay in the July No. is quite encouraging. We long for the strong spiritual battery that will compel us to use the mowing machine "of consistency in all things" to cut away the dead growth of virtueless life which chokes the yield of promising virtue.

We hail with gladness the good news from Florida, as given by Elder Louis Basting and hope another year's experience may give even greater prosperity in temporal affairs, and a blessed harvesting of souls who regard life acts of consecration to the principles of Shakerism of more importance than mere talking of faith's ideals.

On the evening before the "glorious fourth," the younger members of our home gave an excellent entertainment commemorative of our Nation's freedom from English rule. The chapel was profusely decorated with the national colors, and all things combined to make the occasion perfect in every detail. Especially pleasant was the display of musical talent.

The season thus far has been unusually dry, the result of which is a very light hay crop. Early berries quite abundant, but apples and pears will be very scarce with us this season. On July sixth, sowed a second crop of peas.

Gospel kindred, it is a very good time to visit Enfield. Why not come?

George H. Baxter.

ANGER is the fire that consumes the heart of love.—M. J. A.

[Extracts from letters written to outside friends from a young Believer sister.]

MT. LEBANON, N. Y. APRIL, 1896.

DEAR FRIEND;—I have been in Mount Lebanon now nearly eight months, a sufficient length of time to have learned something of the place and people. Being a lawyer you will like to know my verdict.

To me, and to all who know the Shakers, they are living lives actuated by the highest motives and the broadest principles of righteousness and truth. Narrow? bigoted? of this I have seen nothing.

Hateful in all its forms is evil to them, but never more so than when manifested in any way that savors of impurity in thought, in word, or in deed. Cleanliness in body and mind is their creed, still they are not ascetics, wrapping themselves in uncomfortable sackcloth and living in gloomy sunless cells, looking upon a jest as the rankest profanity, and hugging to their dreary hearts the thorns of life so closely as to crush out forever all the beauty, color and fragrance of the roses.

They believe in comfort as well as in kindness, and to this their well warmed and well kept homes testify, not luxurious exactly, but aglow with the splendor of cleanliness, are these Shaker homes.

Do not imagine the Brethren and Sisters to be lacking in knowledge of human nature. I know of few better schools for becoming proficient in just this knowledge.

As for liberality of thinking and of allowance for the thinking of others, no church in the land approaches them.

But I hope to see you the coming summer and then I will finish this letter and answer the many questions which I know you will ask.

From a letter of later date:—

I am quite at home here now, and think I shall feel more and not less so, as the years go by. You will understand by this that I intend to stay here. Why not? Now that my sister has passed from my earthly sight I shall be happier and more contented here than I can possibly be else-

where. And then I am needed here, just as I need to be here.

I am following my old occupation of teaching, and can see stretching before me years of usefulness and beyond those years, dear friend, a home of peace which my life here will help to prepare for me.

Why should I have any desire to mingle again in the stir and fret and rivalry of life outside? After it is over what then?

At a still later date:—

No one can understand better than yourself how the days, weeks and months glide away, and not the less swiftly in this quiet Community, indeed it is the calm, tranquil, uneventful days that are the most rapid in flight, as we all know.

Mount Lebanon seems to me now like a dear home, so much so that though I expect to visit my old friends of Long Island and vicinity in a few weeks, it is but to settle affairs and make explanations preparatory to a final return.

I must give you a little information concerning this Community, for I can not see you face to face as I soon shall many of my outside friends.

This Society, established more than a century ago by an English woman of high aspirations, and an exceptionally strong and determined will—Mother Ann Lee—is for the purpose of beginning on earth a preparatory school for the other life. The Shakers do not believe any more than does yourself, that the transition from this to the other life changes one's nature or one's identity, neither do they believe that any soul is destined to perish, but should we go across the "Border" blinded and warped by years of wrong thinking and wrong doing, the discipline must be severe and the time long and wearisome to bring us up to a height we might have attained in our earth life. To reach this attainable height is the aim of the people of this Community, and in order to accomplish this, purity, integrity, unselfishness, and above all, love and humility that

"Low sweet root

From which all heavenly virtues shoot," must be carefully cultivated.

You ask, what are the necessary requirements to become a member of the Shaker Church? An earnest desire to live the exalted life I have described, first, and a faith, to live such a life, second. This is no reformatory for the vicious, no prison for the criminal, and no hospital for the chronic invalid; neither is it a monastery where in order to be happy hereafter, we must be as miserable as possible here. This is a busy and a cheerful family with every comfort of shelter, bed and board.

Those who join the Community are expected naturally to give their all to the spiritual life, and share in the benefits to be derived from community of goods. Of greatest value to them is earnestness of purpose, a capacity of comprehension as to all such a life implies, and a sense capable of appreciating its privileges. You, my dear friend, know something of my independence and the entire freedom of my past life. When I say that not once since coming here have I felt shackled or restrained, you will judge that there must be a decided lack of the unjust tyranny which characterizes many monastic institutions which this is not.

Spring has burst upon us at last, and the hills, beautiful at all times, have taken on new charms. The pollard willows bordering the ponds are nests of softest greenery, goldened all over with the sheen of the nestling pussies. The birds are reveling in song, in spite of the saucy little *clien*, the English Sparrow which has driven so many of his betters away, and the brooks, the sweet laughter of these grave old hills, are joining their rollicking music, to that of the birds, the awakening insects and the low murmurous stir of resurrected life on land, in air and sea. I can imagine your keen enjoyment of this same awakened life in your far away prairie home. May the storm that demolishes, the insects that devour, the illness that crushes hope, all be kept far from my brave cousin.

On the bureau stands a glass filled with fragrant pussy willows. One of the little

boys brought them to me. There are five boys here under the care of Brother Ezra, who is also their teacher. I call them the "tribe of Ezra." We also have six little girls, whose caretakers are two of the young Sisters. The care and love lavished upon these children! They seem very happy and they should be so. Should you know of any children of good parentage, who are left, as they sometimes are, with no one upon whom they can depend, or who can have any claim upon them, what a blessed home this would be for them, where they would be educated in all directions, and surrounded by love and tenderness, and protected from the sins of the world! Of course they do not want any children inheriting evil tendencies, for this is no reformatory no more than it is a prison.

They tell me that my dear sister has led me to Mount Lebanon, and I sometimes think it true. She has led me to a beautiful place and to a lovely self-sacrificing people. I am with them in loving all that is lovely and in hating all that is hateful.

On this sweet Sabbath air I send you over the hills to the broad prairie farm of "Rest a while" my love and greeting.

GRACE A. BROWN.

TRIBUTE.

By Henry Hollister.

To repeat choice thoughts from the last MANIFESTO moved me to write. From the first all impressive article,—The editorial, and the subject Trust,—all is included, with an especial memory for the line in quotation marks in the subject Tenderness.

I would be a vigorous opposer of evil, and a joyful, humble receiver of every light given. From those appointed to disperse light first, and from my daily companions next. This is our Ideal.

Sometime, sooner or later, we shall understand and be content that the Truth is unto us and not of us, until nothing weak nor false remains.

What though we have fallen short of the great glory in store for the steadfast and innocent souls; there is yet a glory and a work for us wherein our industry can wear out the memory of a wayward past.

Have we been saved? Yea, surely! Do we need a continuing salvation? Verily! Obedience was the beginning of salvation and the willing and obedient shall eat the good of the land.

Narcoosee, Fla.

Sanitary.

MEDICAL DECLARATION.

"In view of the widespread suffering, physical disease, deplorable hereditary results, and moral deterioration inseparable from unchaste living, we the undersigned, members of the medical profession of New York and vicinity, unite in declaring it as our opinion that chastity—a pure continent life for both sexes—is consonant with the best conditions of physical, mental and moral health.

The above will interest the Shaker Communities of our country—the cleanest and purest organized body of Christian people on earth.—*Temple of Health.*

WATER is not only the best drink God has made, at least for this world, but the only drink. Whatever mixture we may swallow, and whether the thirst is natural or diseased it is the water alone that can quench thirst. And hence, as the legitimate object of all drinking is to extinguish thirst, we should forever, if possible, exclude all drinks from our interior but this pure native element.—*Dr. Alcott.*

JAPAN is a land without domestic animals. There are no cows. The Japanese neither drink milk nor eat meat. There are few horses and these are imported mainly for use of foreigners. The freight cars in the streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs,

and these are neither used as watch dogs, beasts of burden, nor in hunting except by foreigners.

There are no sheep in Japan, and wool is not used in clothing, silk and cotton being the staples. There are no pigs. Pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules or donkeys. Wild animals there are, however, and in particular bears of enormous size.—*London Tid Bits.*

TRUTH.

By Nellie Hamlin.

SOLOMON counselled his son, "Let not mercy and truth forsake thee." Wise counsel for the present time.

It is very easy to say, and equally easy to think that we will live and speak only that which is true. The teachings of our childhood have been such as tended to develop faculties of honesty. But as we come to an age when we must choose the right and the wrong for ourselves, we learn, and often by sad experiences, that there are many things in life to tempt from the sacred path of duty and virtue. We then realize the value of our early instruction, and the necessity of self-imposed rules for discipline and culture.

Truth should be the crown of the Christian; his defence in battle; his shield in danger; a covert from the tempests of earthly strife, and a friend above all other friends. No natural talent can take the place of a simple and truthful expression in word and deed.

Blessings attend thee, O spirit of Truth!
Thou art a royal diadem,
Be thou the guardian of my youth!
In every hour my steps attend.
At thy pure shrine my soul shall bow
As youthful days roll on;
To thee I pay my humble vow,
Through thee to sing the conqueror's song.
Harvard, Mass.

HAPPY is he who curbs his passions,
and masters his dominant impulses.

—M. J. A.

PURITY.

By Ella F. Williams.

"BLESSED are the pure in heart for they shall see God."—Matt. v., 8. Purity is the entwining virtue of modesty and inspires the heart with a love for good company, pure language and refinement. We often hear the passage of scripture quoted which reads, "Out of the abundance of the heart the mouth speaketh." As our future life depends greatly upon the habits formed in youth great care should be taken to implant within the heart, germs of truth and purity, which shall bloom to be flowers of beauty and virtue, exemplifying a Christian life and seeking good in those around us our language will be true and savored with a spirit that is pure for "even a child is known by his doings whether his work be pure and whether it be right. By obeying the voice of conscience and living a noble and virtuous life we are making the kingdom of heaven upon the earth.

Enfield, N. H.

Clergyman.—(to a Sunday-school class:) "Now can any one of you tell me what are the sins of omission?"

Scholar.—"Please, sir, they're sins you ought to have committed and haven't."—*Sacred Heart Review.*

KIND words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially round the fireside circle. They are jewels beyond price, and more precious, they heal the wounded heart, and make the weighed-down spirit more glad than all the other things the world can give.

Deaths.

Malinda Tyson, at Pleasant Hill, Ky. July 5, 1896. Age 86 yrs, and 6 months.

Sister Malinda was the oldest resident of Pleasant Hill. Her parents entered the Society, while she was an infant. She has filled many offices of trust with full consecration.

J. W. S.

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THE MANIFESTO

and forming the sixth paper in the magazine's great "Lee Series." The article is profusely illustrated with portraits and battle scenes. In "A Glimpse of Dungeness" Frederick A. Ober describes the burial place of "Light Horse Harry" Lee. Another feature of this number is an article on "Colonial Homes of Virginia," by Virginia Cousine Mayo, accompanied by more than a dozen pictures. Then there is "The Fotheringby Tragedy," in which A. Oakley Hall tells of the last days of Mary, Queen of Scots; Prof. Guirbache writes of the University of Heidelberg; a paper on "Canine Warriors" shows the service rendered by dogs on the battlefield; the life of Man is described in an interesting article; Mrs. A. A. Stowe chats entertainingly of the Lick Observatory; there is a splendid department for young people, containing short stories and poems, and the continuation of a serial by Honatio Alger, Jr.; and there are several other attractive features.

WORD AND WORKS for July has an extended account of the fearful tornado that passed over the City of St. Louis on the 21st of May 1891. Another chapter on the same subject is promised in the August WORD AND WORKS, and the thousands will want to read this graphic and detailed account of a most wonderful storm messenger, which brought the death summons to no less than one hundred and fifty persons, and destroyed property to the value of many thousands of dollars.

Snap Shots—will be read with interest as the saluts and sinners may all find something profitable for the mind. "The World's greatest need" is brought forward and then the "Creamery Craze" and then some "Crillisms," and all may work for good.

"Some things that I have discovered" informs us that the Rev. Brother has been walking around with his eyes open, and we are interested with him in what he has discovered. "Our Editorial Passengers" are very interesting and we shall with them enjoy a pleasant whirling or sailing voyage round the great central light.

WORD AND WORKS has abundant treasures for the receptive mind.

WORD AND WORKS PUB. CO. 231 Locust St. St. Louis, Mo.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for July has an article on "The Cuban Struggle" by Nelson Sizer, and it is very interesting. It is illustrated with the portraits of Genl. Weyler, Maximo, Gomez and Jose Antonio Maceo and also a group of Cuban patriots.

Phrenology and Psychology by John W. Shull. The forehead, how to be studied.

Woman's place and Work, by Emma Walker How, Mrs. Flemings Jury, illustrated.

Genes of the House, by Nelson Sizer and beautifully illustrated with portraits of the little folks. SAGES OF HEALTH with a Photograph of Dr. Selden H. Talcott etc. etc. FOWLER & WELLS CO. 27 East 11st St. New York City, N. Y.

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old prophet Daniel, and with him illus-
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that no occasion can arise for the least
doubt.

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